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Dedicated to Easy Talkers

AN EDITORIAL

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ON THE HORIZON OF THE CHRISTIAN CHURCH

NEW POLICY IN NEAR EAST RELIEF MEASURES

Discontinuance of the Near East Relief organization, after its present commitments are taken care of, and the adoption of "a new policy" by American agencies working in the Near East are recommended in the report of a field survey of Near-Eastern countries just issued through the Columbia University Press under the title, "The Near East and American Philanthropy." This new policy, the report states, "if successfully adopted, may exercise a profound influence upon American missionary enterprise throughout the world." Far closer co-operation with native governmental and other agencies than has hitherto been practised; better co-ordination of existing American agencies; careful avoidance of any attempt to "Americanize" native peoples; "helping to do" rather than "doing for," and a program of vocational education carried down to the masses, are the essentials of the policy recommended. "The time for doing things for these Near-Eastern peoples is past," the report says. "Hereafter it should be the task of American agencies in the Near East to help them to do things for themselves."

FIND FARM RELIEF A WORLDWIDE ISSUE

"The need for 'farm relief' (in its broadest meaning) is as pressing in Africa and in Asia as it is in the United States today. It is the same problem the world around. It will not be solved by legislation alone. It must be solved by all the agencies of culture—governmental, economic, educational, religious, philanthropic, art — giving their values to the rural people of the earth. Heretofore these agencies have given culture too exclusively to peoples in the cities." This paragraph attempts to summarize the discussions and conclusions of a two-day "World Rural Conference" under the auspices of the International Association for Agriculture Missions, held at Hartford Theological Seminary, Hartford, Conn., April 18-20. Attending this Conference were members of the faculty and students of the Seminary, pastors of rural churches throughout New England, and a number of religious leaders who have given much attention to this phase of human life in America and overseas. The program included such leaders as Dr. Warren H. Wilson, president of the International Association for Agricultural Missions; Dr. E. W. Wallace, secretary of the China Educational Association; Dr. Thomas S. Donohugh, general secretary of the International Association; Dr. Ralph E. Diffendorfer, corresponding secretary, Methodist Board of Foreign Missions; Dr. Thomas Jesse Jones, of the Phelps-Stokes Foundation; Prof. Charles M. McConnell, of Boston University School of Theology; Elizabeth Rogers of the National Board of the Y. W. C. A.; Dr. John Scott King, of Little Britain, New York, a "rural pastor" for forty years in one community; Dr. Malcolm Dana of the Congregational Church. A few of the facts and figures presented by various speakers during the Conference will give some hints of the importance and magnitude of the "rural problem" both in America and in Asia: The rural population of the world numbers more than one billion persons; of these 750,000,000 are living in Asia. Ninety per cent of the people in India and Korea, 85 per cent of those in China, 50 per cent of those in Japan live in rural conditions. In Asia one-half the population of the world lives in one-tenth the earth's surface. The population of Japan increased by 1,000,000 each year; the population of Korea has doubled in thirty years. Due to the age-old custom of the father dividing his land between his sons, the average family in Asia has only 2½ acres upon which to support itself; in Shantung Province, China, the average acreage per family is 1.6 acres.

Lovest Thou Me?

LOVE is expressed in terms of self-denial and sacrificial giving that Christ and His message of love may be shared with others.

To every Friend an opportunity is afforded for self-expression by giving to the support of their mission workers at home and abroad. Gifts may be sent through your local meeting treasurer. Let the measure of your love be the measure of your gift.

AMERICAN FRIENDS BOARD OF MISSIONS
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PROGRESS FOR WORLD-WIDE PROHIBITION

Good news comes to us regarding world-wide prohibition. The Governors of twenty states in Mexico have notified President Portes Gill of their full co-operation in his fight against alcohol, reporting that they have already begun a campaign to teach people in their territories to be temperate. The mayor of Guadalajara has ordered the closing of all saloons situated near the railroad station, workers' assembly places and schools. From ancient Poland, in eastern Europe, on the border of Russia, word comes that the commune of Szezuczyn Lidzki has declared for prohibition by a vote of 993 to 769 against. The commune was divided into election districts. Posters showing the bad results of drink were a great help. In the places where posters were exhibited the majority of peasants voted "dry." Local boards have declared for prohibition in adjoining communes and elections will be held later.

DIVINE COMMAND AND HUMAN PERMISSION

Six years ago, according to a contemporary religious journal, Father Sturges Allen of the strict Episcopal Monastic Order of the Holy Cross was seventy-three years old. He asked to be sent to Liberia for mission work, but because of his age the bishop refused. Then Father Allen said: "One day you and I shall stand at the judgment seat of God and he will say to me, 'Father Allen, did I not call you to go to Africa?' And I will say, 'Yes, Lord.' He will say, 'Why didn't you go then?' And I will say, 'There's the bishop. Ask him.'" Father Allen went to Liberia and recently news came of his death at his post, useful for six years. He said that he would rather live usefully for six months in Africa than to live ten years in America where a priest over seventy is not wanted much.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Dedicated to Easy Talkers

WE READ some time ago an amusing incident told by a minister who conducted a service one Sunday at an insane asylum. After the service one of the patients solemnly called him aside to impart a revelation which God had given him. When he was sure that no one else could hear, he whispered this deliverance: "I know what's wrong with the world—*there's too much talk!*"

Perhaps the man didn't belong in the asylum at all. At any rate he certainly had lucid moments, of which this was one. The weather isn't the only thing concerning which people are always talking but doing nothing. Words, words, words, we are often moved to exclaim. What's the use of so much talk? There must be understanding, of course, but so often words intended to clarify and stimulate, when multiplied, but obscure and enervate. The word that is fitly spoken is usually a brief word.

The first indictment against the talkative tendency is that it robs one of that which gives substance to talk. It prevents thought, for which it so easily becomes a substitute. To be able to talk easily and well, while an accomplishment to be coveted, is likewise a snare to be feared. It is much easier to talk than to think. The two processes are somewhat mutually exclusive. The too fluent and willing talker hasn't the time and inclination, if even the ability, to think. The thinker, digging down from surface to reality, becomes too conscientious and humble to be lavish of words.

What we need is to make more room for solitude and reflection. It is not a new need, although present day conditions emphasize it. George Fox, it will be recalled, once sat "for some hours" in silence on a haystack before his audience in order to "famish them from words." When at last he was moved of the Lord to speak, his hearers were struck, he says, by the Lord's power. Words always have power, even if somewhat haltingly spoken, when they well up out of our own thought and deep experience.

A year or so ago Linley V. Gordon visited Egypt and wrote vividly of his impressions. "The Pyramids are wonderful," he said, "but the Sphinx is immortal. Everyone should see it. We live in an age that needs the Sphinx. It is a restless age. One needs to stand in front of the imperturbability of the Sphinx's face and catch the secret of her superlative calm. It is a garrulous age. Everywhere there is too much talk. All loquacious souls should spend a day or a night in this calm presence and learn the secret of musing more and talking less. It is a quarrelsome age. All petulant people should look into her steady eyes and learn the gospel of tranquility. It is a driving age. Everywhere we hear of drives being made for this thing and that and men go fuming here and fretting there in their desperate eagerness to get things done. If they could only visit the Sphinx she would say to them: 'Why so hot, little man? Keep quiet. Learn the art of meditation. Stay in the desert awhile. See how patient we are here'."

Another serious indictment against excessive talk is that it becomes the immoral equivalent of action. We love to discuss and forget to do. We confer and deliberate on problems in general without enough concern to attack them in particular, where we live. One of the most disconcerting persons we know has a most trying habit. Any discussion group of which she happens to be a member may be sailing along beautifully, bravely attacking abuses in the social order and spinning fine theories for their correction. But just when things are moving so smoothly millennial-ward, this disconcerting friend invariably interrupts to suggest that the group make a demonstration of their happy solution in their own community; that they bring something definite to pass at home before telling the world. She not only suggests but insists. She is accordingly the "somebody who is always taking the joy out of" conferences on the good of society. The glib talkers look at her reproachfully with a "why bring that up" expression. This thing of testing our talk by action is too practical and commonplace for many of us. Nevertheless it is the line of valuable and effective resistance to much easy speaking.

What a great waste of time is involved in so much talking! If it is inclined to be disputatious, it is notably profitless as a rule. How many political converts were ever made by campaign speeches, for example? As one puts it, we have learned to say, "Tell me what side you are on, then wake me up when you are through talking." He insists that the great obstacle today to clear thinking is the "parrot-prattling" of the crowd.

One other indictment against a weakness for much speaking would we enter. If one result is not actually to ignore or mis-state facts it at least is to minimize them. Much talk is not conducive to sound information and accurate statement. And when they are

slighted, the cause, whatever it may be, is very poorly served.

No one decrys the well reasoned utterance, based on fact and sound judgment. To such there should always be, and will be, the listening ear. Those who speak thus, however, are seldom found in the seats—or on the platforms—of the loquacious.

Right here, perhaps, some reader, mindful of lengthy editorial deliverances, exclaims "Editor, heal thyself!" It is a timely admonition. Finis!

Ye Shall Grow

By J. H. LANGENWALTER

A LITTLE friend of mine has just shown me a handful of treasures. They are flower seeds. Except to him who knows their possibilities, they must appear as rather unpromising things over which to become enthusiastic. My young friend was so enthusiastic that he could hardly find words to express himself. Upon being asked what he would do with them, he promptly replied: "I will let them grow!"

I watched him as he hurried to his "garden" and began to dig. Then I mused: "Bless you, my little man, you have a good foundation for a useful view of life."

This little fellow did not know it, but while he was thinking of the flowers to be, he was working with the sunshine, the dew, the rain, the properties of the soil and the air, and with the whole orderly arrangement of the universe; he was telling those unshapely, and almost unsightly, things in his hands, that they should grow. He was yielding himself to the call of Nature and learning to grow!

The little scene, which I have suggested, rather than described, made me wonder about the case of "spring fever" which had been threatening to attack me. Why should there be such a thing as "spring fever?" Had I invited this state of mind because so many had suggested to me that they felt its approach? Which one of the many explanations offered approached the truth most nearly? Was it an evil or a good? Was it the pain which accompanies all growth?

"Now they shall grow!" These words awakened me from the reverie into which I had drifted. They not only awakened me, as it were, to my immediate surroundings, but they also suggested answers to my questions. Perhaps, after all, what we call "spring fever" is a part of the urge of growth which need not be turned into a subtle type of self-pity because we feel sluggish and tired, but which may suggest to us a period of quiet and rest in which we may think through the possibilities which are before us with the passing of winter and the coming of spring. Why not set aside one day every spring in which we withdraw ourselves from the hurry and worry of of life in order that we may study the various ways in which that one day challenges things and men to grow? Would that not mean a gain rather than a loss of time? Just to realize afresh that "Ye shall grow," means human nature as well as nature, might be well worth while.

We look into the face of a new-born babe. There is before that specimen of humanity just one opportunity, namely to grow. All our wishes and hopes for child and parents are centered around that idea. Every one who cares, whether from the professional angle of the doctor or the nurse or from the angle of friends, wonders whether it will grow. There is neither knowledge or choice so far as the newcomer is concerned, but his future depends on whether or not he will grow.

Thus man stands in the early grey dawn of his earth existence with all about him expecting him to do the one thing which is possible, even for him—grow.

In the bright morning of his life the child of man is restless in following the uncounted urges to exercise himself sufficiently to grow as he ought. His elders do not always understand. The margin between repression and guidance is not always clear. There is sometimes irritation where there should be co-operation. The child cannot know, and the parent does not always know the power of the urge of growth. The result is sometimes unsatisfactory for both. Sometimes parents understand and then there is surprising progress. Whatever our attitude may be, the fact remains that the urge to grow is there and makes itself felt as clearly as though it were couched in the words of a command: "Ye shall grow."

Life's forenoon finds incidents changed, but the challenge for growth is still there. One wonders sometimes whether much of the difficulty encountered in the so-called youth problems is not due to the failure to take into account the laws of growth which youth cannot escape. We have forgotten, perhaps, how it feels to be a boy one day, a man the next and neither on the following day. How much there is of wondering, of perplexity, of hope and aspiration, of fear and of desire to achieve some great or worthwhile end in this thing that folks call life. Those who are now passing through the experience cannot be blamed overmuch if to them the whole experience seems wrong or not worth the price. I am not condoning youth. They need to learn to face responsibility, but from whom are they to learn? Certainly not from those who no longer obey the laws of growth, or even seem to appreciate their presence.

The instincts of youth are strong and they are highly stimulated in our day. There is much to be understood which cannot be gotten in a moment and that inclines toward impatience at a time when the intellect is growing rapidly and desires information which is not always forthcoming either with the swiftness or the clearness which the anxious questioner believes should be possible. Meanwhile, grow he must and know he will!

What we may call the "noon" of life appears before youth has become fully conscious that the days of childhood are gone. It is not always a matter of years, but the certainty of the experience cannot be doubted.

There comes a day when rather well-established and permanent things are undertaken. Homes are founded, business and social relations are established, which are likely to last for years. Life may lose some of its romance and its poetry and become drab or humdrum. That is a new kind of call to growth, but it is just that. When we begin to build with the materials of another generation, we cannot afford to come to a standstill. No one can afford to become old before he is thirty, and yet men and women do, and then we wonder why their children do not progress as they should. How can they grow if their elders have stopped growing?

The period between forty and fifty-five is fraught with many problems which, in many ways, are suggestive of the uncertainties of the adolescent period of transition, and very often are more pathetic.

When one faces the decline of physical powers and of a decrease of mental agility, one needs to maintain some vigor of growth. The realization that younger folk are beginning to takes one's place need not mean that there is nothing more to do for him who has to make way for those who appear as children to him, unless one has also become atrophied in his ability to adjust himself. The fact that details of life cannot be carried on as heretofore is no sign that one's influence is gone.

Evening is always suggestive of the quiet values in life.

Superficial observers may associate quietness and lack of growth. Let such go to Nature's laboratory and learn the truth. When the plant has "ceased" growing it begins to do its really effective and worthwhile work—the production of seed! Why may this not be true of man? Why should anyone think that his life is of no more value because he can no longer compete with the younger and the stronger in the demonstrative activities of life. The younger generations need the rich, ripe fruits of your experiences and the encouragements which will come to them when they see that one may grow old in years and yet remain young in spirit.

What a beautiful thing it is to see those who have done their work here upon earth, linger, as it were, for a moment of farewell, in the gloaming! They speak of the days of their childhood, but they impress one as though they were just getting young again in order to start right in the life which is to come as a climax to the life that has been lived here. Who would dare say that they are not growing?

Friends University,
Wichita, Kansas.

Communion

BY FRED LEWIS RYON

Alone with my thoughts, and God's conscious presence
I glean, through communion, his secrets so rare;
Truths, deeper than ocean and sweeter than incense,
Waft down from high-heaven, submerging me there.

Things, temporal in nature, abide not forever;
Only that which is spirit, liveth always;
Thus, Spirit-enfolded, love, naught can sever—
God's "Banquet-house banner" floats o'er me for aye.

Alone? No. The Host, as head of his table,
The Divine Immanence, smiles down on me there;
Breaks the mystical bread and, stranger than fable,
His Spirit, his life's blood, with me deigns to share.

Penney Farms, Florida.

Experiences Enroute to Africa

BY EVERETT AND RUTH KELLUM

THE first view we had of the continent on which we shall "spend and be spent" in work for our Master was as we entered the Strait of Gibraltar. After this, we were able to see it from time to time until we took a northeasterly course toward Marseilles, France.

We landed on African soil at Port Said eleven days after our first view of the continent. Our time ashore was limited for us by the dozens of Egyptians, Arabs, Indians, and other traders who wanted to sell us their shawls, walking sticks, beads, et cetera. They would get in front of us and hold their wares before our faces in their endeavor to get us to buy. We were glad to return to the boat to listen to the chant of scores of Egyptians as they carried coal from the barges to the ship. A few days later we landed at Port Sudan, a place at which it seldom rains. This was the last time we touched Africa until we landed at Mombasa.

We arrived at Mombasa on schedule time. It was late in the afternoon on the second of January when we sighted the shore above Mombasa. We watched the shore line as it changed from a dim outline until it appeared as a sandy beach with the groves of cocoanut palms in the background. Most of those on board were returning home after a holiday spent in England, while a few of us were coming to Africa for the first time. The engines stopped and the ship drifted slowly toward the narrow strait that marked the entrance to the harbor of Kilini dini. We entered the strait, passing very close to large rocks and hidden sand bars.

At 3:30 in the afternoon of January 3, we started on our journey by train to Kisumu. The first two or three hours we traveled through country that was well settled. There were groves of cocoanut palms, mangoes, and popoyas growing close to the track. The sun went down at six o'clock and it was dark in a few minutes. The tropical belt is not favored by the long twilight evenings that characterize the temperate zones. The next morning we were up at daybreak and kept our eyes fixed on the plains, endeavoring to see some of the animals that we had been told that we could see. We were not disappointed. We saw a number of animals, among them the hartebeast, Thompson's gazelle, Grant's gazelle, zebras, wildebeast, and wild ostriches. We had hoped to see a lion. We were told that a herd of twenty had crossed the track in front of the train in the night, but the English may have been "pulling our leg" as they put it.

We left Nairobi on schedule and traveled through a fine country which had once belonged to the Nandi people, but now is cut into coffee plantations. The first station that we came to was Kabete where the Government Jeanes Teachers' Training School is located. In the evening we arrived at Nakuru where we had to stay all night. The conductor told us that we might sleep on the train; and as the train backed into the yards, we made up our bunks and retired.

After leaving Nakuru, early the next morning, we passed the highest point on the railway, Mau Summit, which is 8322 feet above sea level. From this station we started on a down grade to Lake Victoria Nyanza, and Kisumu.

We arrived at Kisumu at 6:30 in the evening, January 5. The next morning Fred Hoyt and Jefferson Ford arrived in Kisumu to take us to our place of service for the Master.

OVER OR UNDER THE EQUATOR

I do not know that I can give you the thoughts that filled our minds as we started on the twenty-four mile trip to Kaimosi. We were in no doubt as to our desire to do the work that we might be asked to do, but we had only imaginary pictures as to what that work would be, and of the country as it would look when we should arrive. When we saw the rim of hills to the north, we knew that the country would be rougher than we had pictured it in our imagination. We left Kisumu and crossed a plain toward the escarpment. The outstanding facts on the plain were native paths running in every direction, natives on those paths and along the road going no place in particular, scrubby looking trees, ant hills, and native huts in groups here and there. Our friends informed us that in all probability the people were going to a native market or a native dance. After reaching the top of the escarpment, the native huts became more numerous and more native gardens were in evidence. Fires might be seen where gardens were being cleared.

About twelve miles out we crossed the equator. We were told that we crossed *under* the equator, later we were told that we crossed *over* it and that the automobile always bounces as it crosses this imaginary line—it is quite rocky here at this point. Even missionaries have their jokes.

Before reaching Kaimosi, we had the location of Maragoli Mission Station pointed out to us, also a number of the out school building, or "A" schools as they are classified. I shall tell you more about these later. We climbed the last escarpment and had our first view of Kaimosi Station. On top of the hill opposite to us were the buildings of red brick in a setting of green trees, with the coffee and the valley in the foreground. The outstanding building from this distance is the hospital. We went down the hill, crossed the dam above the Mission sawmill, and on up the hill to our journey's end.

We are thankful to our Father in Heaven for his care throughout the journey. How different must have been our experiences from those of the Friends who made the same journey thirty years ago! How much different conditions are now than they were then! We ask a continued interest in your prayers that our service here may be blessed by people brought to Christ and thus to life ple being brought to Christ and thus to life eternal.

WALSH QUARTERLY MEETING

An occasion of interest to Friends was the establishment of a new Quarterly Meeting in Southeast Colorado by Kansas Yearly Meeting. This country had long been a section of vast cattle ranges, but during the years from 1912 to 1915 these were broken up and homesteaders came in.

The first Friends were Nixon and Minnie J. Rich who homesteaded south of Vilas and held religious services in nearby schoolhouses. Eventually they built and established a Friends Church, the only church in Baca County at that time. Later Richland Monthly Meeting was set up and a school known as Richland Academy was maintained in the church building under the direction of Alfred T. White. Because of the moving away of homesteaders this meeting was discontinued in a few years, but the work went on.

In 1918 some of the homesteaders with "Friendly relations" brought Roy Hare to Murray schoolhouse where he held a revival meeting with considerable interest. Later, James C. and Laura Fisk held a tent meeting at Murray and a number were converted and joined Friends. Under their leadership, money was raised and a commodious cement-block church was erected, known as Mt. Carmel Friends Church, which was dedicated on May 11, 1919, and was seated with seats from the old Yearly Meeting-house at Lawrence, Kansas.

A revival held by Jim and Laura Fisk resulted in the establishment of Richards Monthly Meeting which flourished for a time. Money was pledged for the building of a church but because of the agricultural depression of 1920, building plans were abandoned and the monthly meeting was discontinued.

Jim and Laura Fisk then turned to Vilas, and as a result of their work a church was dedicated in 1923, and a monthly meeting was established.

In 1927, after years of waiting, the Santa Fe Railroad Company built a line into Baca County from Dodge City, Kansas, and after the new town site of Walsh was located the Santa Fe gave lots for a Friends Church. Jim Fisk held a tent meeting, gathered together a group of converts and former Friends and built a commodious church which was dedicated in May, 1927.

A number of Friends ministers had held meetings in the east end of Las Animas county and, in 1926, Ray Conant, a Friend by convincement, felt called to the ministry. Desiring to do active service, he gathered together the results of former Friends' labors, collected funds from local sources and built a small church at Andrix Post Office which was dedicated free of debt in the summer of 1927 and a monthly meeting was established.

A promising work is being developed in Springfield under the leadership of Nixon and Minnie Rich and prospects for a church building and a monthly meeting are good.

There are now four monthly meetings having their own building and with regularly located pastors and, in 1928, these petitioned through Fowler Quarterly Meeting for a Quarterly Meeting of their own. Kansas Yearly Meeting favorably considered the request and appointed a committee consisting of Aaron McKinney, W. A. Woodward and M. F. Swafford, Yearly Meeting Superintendent, to investigate and if in their judgment it seemed advisable, to proceed with the setting up of the Quarterly Meeting. This committee with Bertha S. Sumpter in place of M. F. Swafford who was sick, visited the meeting and at a meeting held at Walsh, May 11, 1929, sanctioned the setting up of Walsh Quarterly Meeting.

The meeting was duly organized for business with John A. Baldwin, Richards, Colorado, presiding clerk, and Laura Fisk, Vilas, recording clerk. Twenty-three out of the twenty-four appointed representatives, responded to the roll-call. The heads of departments were appointed and the routine business necessary to the setting up of a new Quarterly Meeting transacted with unity and dispatch.

An interesting coincident was the fact that Walsh Quarterly Meeting was set up, May 11, 1929, exactly ten years after the dedication of Mt. Carmel Church, May 11, 1919.

It seems that a word of acknowledgment of the singular service of James C. Fisk is in place here. For labors of few ministers in the Friends Church have in the last eleven years resulted in the establishment of four monthly meetings and the building of three new churches.

Besides Jim and Laura Fisk, the pioneer pastors of the field who have done sacrificing work, other workers have been Elma Albertson, Iola Steen, Oliver J. and Tillie Kelly, R. E. Daughetee, Carl Amick, Delbert Couchman, Charles A. Townsend, Cora Gregory, and Albert and Sarah Stewart.

The present pastors are, at Mt. Carmel, John A. Baldwin, Richards, Colo., R. F. D.; at Vilas, Louisa Phillips, Vilas, Colo.; at Walsh, William F. Pribbenow, Walsh, Colo.; at Andrix, Ray Conant, Andrix, Colo.

Because of the coming of the railroad a large influx of farmers and business men are coming to Southeastern Colorado to develop with the growing country. Business, agriculture, church and education are taking on a permanency heretofore impossible. Thousands of acres of virgin sod are being broken up and planted to wheat, maize, corn, beans, etc. The towns are flourishing and many new buildings are going up. Educational advantages are developing rapidly, churches are growing, and it is altogether an inviting field for Friends seeking new homes.

BOOK WANTED

I want a copy of Ritualism Dethroned, by W. B. Orvis. I. N. McCormick, Georgetown, Ill.

FOR SALE

Modern home and 2½ acres on College Avenue, Oskaloosa, Iowa. The house is stucco, bungalow type, strictly modern and contains 10 rooms arranged for one or two families or students' rooms. Conveniently located one block from Friends Church and city bus line, four blocks from Penn Campus. Property also includes double garage, barn and chicken house, garden and small fruit orchard and pasture. If interested in buying a highly desirable income property, in good condition, splendidly located, communicate with C. L. Conover, Newberg, Oregon.

Unless a man see and reverence beauty in the very workshop and office of his business, unless he feel those whom he meets there, his employes and customers, as his brethren, unless he keep his business methods free from fraud, and honestly recognize his gains as a trust from the Lord, then no amount of devotion elsewhere to the fine arts, nor perseverance in philanthropy, nor fondness for the church evinced by ever so large subscriptions, will deliver him from the devil of mercenariness.—GEORGE ADAM SMITH.

LOOKING FOR TYPICAL ENGLISHMAN

Pauline Terrell Tells in "The Wayfarer" of Her Search for Elusive Character

In recent issues of "The Wayfarer," a monthly magazine published by the Friends' Home Service Committees of London Yearly Meeting, our own occasional contributor tells of an interesting quest. The following are extracts from her article.

In my little Quaker "Home town" of Newberg, in the Far Western state of Oregon, few English people are ever seen. But we know exactly what the typical Englishman is like. He has sandy hair and a long drooping moustache of the same hue; he has red cheeks and blue eyes; he carries a cane and a monocle, and his trousers ruffle at the top when he ventures to wear a belt; he comes into our comfortably heated houses and sits in misery until we open all the windows for him; he drinks tea at any hour of the day; he says "raw*tha*" and "don't you know" with a plentiful sprinkling of "ripping" and "topping"; he never sees a joke, but laughs immoderately at the most unexpected times; and his name is Archibald! Altogether he is an intriguing character whose acquaintance I hoped to make when I came to London.

It is a far cry from my little town of three thousand people, set in the centre of a rich fruit-growing valley and surrounded by green hills, with beautiful, snow-capped Mount Hood gleaming in the distance, to big, grimy London with its teeming millions. I was told the other day that London doesn't exist. Like Topsy, it "just grew," not as a single unit, but as a collection of units, ever reaching out to bring more within its compass until even the Londoner has difficulty in deciding where London ends and the separate town begins. It may be true that as a consequence there is not the "London" spirit so much as the "Camden Town," the "Highgate," or the "Garden Suburb" spirit—speaking from the civic standpoint—but I know there is a deep London loyalty based, not on the modern, but on the historic city. Here, indeed, is its greatest fascination. It is in historic London that the Englishman and I are on common ground, for American history begins in England, and I find a genuine thrill in exploring it with a lover of London who knows all the tucked away sports of historic interest where the life dramas of our common ancestors were acted.

From Newberg to London is a big jump—and that more than geographically speaking. My great-uncle used to tell me of the Newberg he found when he came to Oregon as a young man. Practically all of what is now "The City of Newberg" belonged to the farm of the Quaker pioneer, Jesse Edwards. Our modern paved streets with their streams of motor cars constantly passing along, were then mere paths through the forests, or muddy roads along which an occasional horse and wagon passed. London's history goes back for centuries. Ours lies within the memory of one man. It is an absorbing story, none the less, of those early Quaker settlers who set up a little meeting and started a Friends' Boarding School; how the meeting grew until now it has five hundred members, meeting in a fine old brick building in the midst of spacious grounds, where the Yearly Meeting is held every June; and how the Friends' Boarding School added a college department and finally became Pacific College—and is proud to count Herbert Hoover as one of its early students. Although it is scarcely correct to call Newberg a "Quaker" town today, it still carries that label, and the imprint of the Friends is clearly to be seen.

The American city is like a new house —modern, artistic and full of conveniences, but not much "lived in" as yet. The English city is the old family home, dark with age, and often inconvenient, but mellow and homely, full of rich associations amid memories of the past generations who have lived within its walls. The contrast in environment explains almost completely the differences between the American and the Englishman, to my mind.

But where is this typical Englishman whom I hoped to meet when I came to London? It is amazing how many dark-haired, dark-eyed men and women one sees on the streets, when one is looking for fair hair and blue eyes! I've scarcely seen a drooping sandy moustache, and the man with a monocle is a rare creature indeed. I have discovered that English people are not in the habit of saying "don't you know" nearly as often as the American stage would lead one to expect, and most astonishing of all, the Englishman can see a joke! It was not until after some months in England that my search came to an end. I saw the typical Englishman on the stage one evening — and the English audience laughed at him as much as I!

The "typical Englishman" is therefore not typical at all. He is merely a type, and the London types are exceedingly varied.

The very gesture of faith bestows upon the mind a breadth of view. The man who lifts his face to God in heaven is he whose eyes sweep simultaneously the farthest prospect of earth, and bring to him a sense of the proportion of things. —GEORGE ADAM SMITH.

NEW PRESIDENT FOR EARLHAM COLLEGE

Wm. C. Dennis, Washington, D. C., Elected to Important Position By College Board

William Cullen Dennis, widely known international lawyer of Washington, D. C., was elected President of Earlham College at a special meeting of the Board of Trustees held June 3rd. The President-elect is one of the most distinguished members of the Earlham alumni, among whom his selection will doubtless be a popular one. In addition to his own outstanding ability and qualifications, the fact that he is the son of the late David Worth Dennis, one of the best loved of Earlham's professors, makes his election particularly appropriate.

The attainments of the new president, both scholarly and professional, are noteworthy. After being graduated from Earlham College in 1896 at the age of 17 years, he went to Harvard University, where he received his A.B. Degree in 1897 and his M.A. in 1898. After his graduation from the Harvard Law School in 1901 he taught International Law for some years in the University of Illinois and at Stanford, Columbia and George Washington Universities. At present he is giving a course in the American University of Washington, on International Law and International Relations. For several years he has been a member of the Board of Trustees of Bryn Mawr College. His Alma Mater conferred upon him the honorary degree of Doctor of Laws in 1911.

In 1906 William Dennis was made Assistant Solicitor to the Department of State. During the past twenty years he has represented the United States in many important arbitration cases with other countries before the International Tribunal at The Hague and before special International Tribunal Commissions. His most recent service in this connection was that of general legal adviser to the American members dealing with the Tacna-Arica arbitration between Peru and Chile in 1926. From 1917 to 1919 he served the Chinese government as its legal adviser at Peking.

He is an active member of the American Society of International Law and is also a member of the Board of Editors of the *American Journal of International Law*, to which he often contributes.

With all his legal and professional attainments, William Dennis has an earnest and abiding interest in the Society of Friends and in Friends education. That he is willing to turn aside from a career in which he has become eminent to undertake the responsibilities of the Earlham presidency is eloquent of the Quaker concern which has induced him to accept the invitation offered him.

PASADENA NEWS ITEMS

Two successive Sundays provided unusual programs. Mothers' Day was observed in the various sessions of the day. During the assembly period of the Bible School Abbie Hobson paid tribute to mothers, Biblical and modern. The sermon of the pastor, Edwin McGrew, was based on part of the fifth commandment, "Honor thy mother." The Christian Endeavor Society featured Family Night and parents were especially invited to the meeting. The men of the church presented a mothers' program in the evening, Barclay C. Winslow presiding, when several men expressed appreciation for mother's love and training. Two poems written by the pastor and set to familiar music were sung at the services.

On Sunday the 19th, Goodwill Day was recognized in the Bible School by a vivacious description of Woodbrooke from Portia Kellogg, a student there last year. The pastor's sermon was devoted to peace and good will, giving three arguments against war, the economic, the biological, and Christ's argument. In the evening the peace committee of the Monthly Meeting assembled an unusually interesting and inspiring youths' peace program. The six speakers, all from outside the local congregation, were recruited from various schools of the city, from grammar school to California Institute of Technology, and gave readings or orations they had prepared for recent peace contests or other programs featuring good will. One was a Japanese girl.

The opening number of the church observance of the Good Will season occurred on the evening of May 17 when the business and professional women's class of the Bible School, taught by Alice Lewis Pearson, sponsored a travelogue program, "A Trip Around the World," illustrated with colored slides, and asked for generous contributions to the American Friends Service Committee's fund for the starving Chinese. About $75 was received in the offering.

The Church Brotherhood under the presidency of Barclay C. Winslow, closed a very successful year on May 14 when election of officers occurred. The new officers who will begin active work after the summer recess are as follows: president, Albert W. Macy; first vice president, Fred S. Butler; second vice president, Tod Wallace Cline; secretary-treasurer, J. Arthur Ellis. The major financial effort of the year was the raising of $500 to match a similar contribution from the Aid Society toward reducing the debt on the parsonage property. Reports showed $10 left in the treasury after all bills were paid. The monthly dinner meetings of the Brotherhood, including Father and Son night and Ladies' night, have been times of delightful fellowship, of education, of inspiration. The special speakers have given information on local school and social problems, they have performed scientific demonstrations, and have inspired to patriotism and church loyalty. At the closing session the guest speaker was Dr. Ernest W. Bysshe, pastor of Long Beach Friends Church, whose topic was, "What of the Church?" He was accompanied by a group of men from the Long Beach Brotherhood.

Emma F. Coffin, of Whittier, spoke to a combined meeting of missionary circles, May 10, telling of her European experiences at Geneva and elsewhere. J. Edgar Williams of Kansas City was acceptably in attendance at prayer meeting early in the month. Rachel Alice Willcutts of Burr Oak, Kansas, seeking a location in California, was greeted by many friends on May 12th.

WILMINGTON ACTIVITIES

O. Herschel Folger, pastor of Wilmington Friends Church, and Elden H. Mills, pastor of the First Friends Church at Indianapolis, exchanged pulpits for the Sunday morning service, May 26.

Russell Rees, Friends pastor at Sabina, delivered a forceful address in Wilmington Friends Church, Sunday evening, May 26 in which he gave his impressions of the recent peace conference at Brown's Mills, New Jersey.

Mary Louise Mark, of the Department of Sociology of Ohio State University, recently gave to Wilmington Friends a clear view of what Friends are doing among the Indians. She was a member of the committee who recently made an intensive and extensive survey of the various kinds of work being done among the Indians, not only by Friends but also by other groups.

The Wilmington Young Friends Group held an inspiring meeting on Sunday evening, May 5, in the main auditorium of the church. Many older Friends accepted the cordial invitation which the young people had issued to them that they might worship together. All the young people made the choir and gave a special musical number. Harold and Vergil Bullen, Allen Hazard, and Edwin Hiatt sang a quartet number. Allen Terrell, the president, presided. Carrie Ellen Hudson lead the responsive reading. Marion Farr lead in the Lord's Prayer. The program of talks was:

The Christian in College, by Eugene Miller; The Christian in the Church, by Ruth Esther Fisher; The Christian and His Denomination, by Helen Carey; The Christian and Older People, by Richard Hiatt; The Christian and His Needs, or The things I think the young people of today need most to make the most of their lives, by Mary Louise Tillinghast.

MARION FIRST FRIENDS

Mother's Day, May 12, was fittingly observed at the First Friends Church, Marion, Indiana. The entire day's program was arranged by the daughters of the church in honor of the mothers.

At the Sunday school hour, Violet Pike acted as Superintendent and at the class period the mothers and daughters were assembled together in the church auditorium and were addressed by Mrs. W. E. Darter on the subject "Motherhood and the Cross," taken from the scripture text John 19:25. "And there stood by the cross of Jesus, his mother." During the closing period of the Sunday school the entire membership was assembled together for a special musical program.

At the morning hour worship, the pastor spoke from the theme "A Mother's Glory." Special music was given by a daughters' choir, a soprano solo, "Songs My Mother Taught Me," by Mrs. Roger Wolfe, and a ladies' quartet number, "Memories of Mother," given by Martha and Ruthanna Leamon, Helen Pike and Mary Louise Fort.

At this service, the pastor presented a gift to the mother who had been a member of First Friends church the longest time. This was Rachel Carey Bogue, a member for forty-eight years.

At the evening hour, Miss York, a member of the graduating class of the Taylor University Expression department, read "The Servant in the House," by Charles R. Kennedy. She was ably assisted in her program by Paul Morrison, a local tenor soloist.

On Tuesday, May 14, the daughters entertained the mothers at a banquet, served in the dining room. The room was most attractively arranged to represent a summer garden, with spring flowers and birds in cages. Floor lamps and two tall candelabra with seven tapers each shed a mellow light over all. The guests, over a hundred and seventy-five, were seated at small tables laid with covers of yellow and with centerpieces of flowers in bud vases. Following a two-course dinner a splendidly arranged program was given.

Delores France acted as toastmistress and Violet Pike gave a delightful toast to the mothers to which Audra King responded with a toast of appreciation of the daughters. Mary Boyd Dempsy gave a group of two contralto solos. Little Ruthanna Thomas gave two piano numbers in her usual charming manner. A group of Fairmount Friends were present and gave a short play "Mother" written by Nettie Hollingsworth.

It was indeed an interesting and entertaining evening and the mothers were all enthusiastic in their appreciation of the thoughtfulness of the daughters in arranging such a pleasant evening in their honor.

A New Adventure for Young Friends

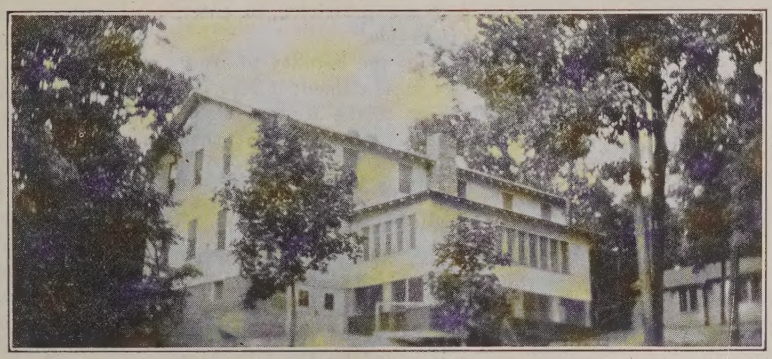
The Christian Quest at Quaker Haven

ONE of the outstanding projects of the Y. F. Board of Indiana Yearly Meeting this year is the Camp Conference at Quaker Haven on Dewart Lake July 1-8. The program of this Camp Conference is built around the ideal of the fourfold life with emphasis on the Religious, Mental, Social, and Physical phases of life stressed in proper proportion. A place of genuine Friendly Fellowship, it offers a real opportunity for Young Friends full of enthusiasm and leadership ability to have a mountain top experience in Inspiration, Education, and Recreation. Leaders and Youth alike will join in a great week of living at its best—a week which is planned, not as an end in itself, but as a stepping-stone toward greater service in the days that follow Dewart.

LOCATION

Dewart Lake, fourteen miles northeast of Warsaw, Indiana and two miles northwest of Webster Lake, contains about 1300 acres and is fine for fishing, boating and swimming.

Camp Quaker Haven has twenty-four acres of beautiful timbered land on a high bluff on the east shore of the lake. There are fourteen cottages on the grounds. A Camp Grocery and Short Order Stand will be open for "Friendly" visitors from July to September.



Quaker Haven Lodge

Quaker Haven Lodge has kitchen and spacious dining room in the basement, a big assembly room with fireplace on the first floor and dormitories for men and women on the second.

Mail will be addressed to Campers: Quaker Haven, Dewart Lake, Syracuse, Indiana.

CLASSES AND INTEREST GROUPS

There will be three courses offered for which Standard Leadership credit will be given. Each Camper may choose one of these courses (2 hours each).

Credit Courses

Youth and Worship, Florence Martin
Youth and the Church, Esther Stranahan
Leadership Methods, Marie Cassell

Other Courses (one hour each)

Quakerism, William J. Sayers
Recreational Leadership, S. Emily Parker

Interest Groups (Afternoon)

Camper's Craft, Mildred Kearns
Song Leading, Reta Trader
Social Life, S. Emily Parker
Life Saving, William D. Webb, Wayne Ratliff
Creative Dramatics, Florence Martin
Nature Lore, Janice Smith, Freda Bailey
First Aid, Dr. Pearson

PRECAUTIONS

Every precaution has been taken for sanitation and safety. Tested water—Good Food and plenty of it. Regular swimming hours with expert lifeguard service on duty.

A DEWART DAY

6:15	Reveille
6:20	Setting Up Exercises
6:30	Dip
6:45	Morning Watch
7:00	Breakfast
7:30	Student Council and Com.
8:00	First Class Period
8:55	Second Class Period
9:45	Recess
10:00	Pep Assembly
10:35	Third Class
11:30	Fourth Class
12:30	Dinner
1:00	Rest
1:30	Interest Groups
2:30	Com. and Group Meetings
3:15	Recreation
4:15	Swimming—Boating
5:00	Free Period
5:30	Preparation for Supper
6:00	Supper
7:00	Lakeside
8:15	Camp Fire Fun
9:45	Group Devotions
10:00	Taps—Lights Out—Quiet

LEADERSHIP

The Y. F. Board considers itself fortunate to have as leaders at Quaker Haven a staff with varied Camp experience. Camp Leadership including Directors, Instructors, and Leaders of Interest Groups will be:

Dean—William J. Sayers (Union Theological Seminary) Pastor Muncie Friends.

Director—William D. Webb (Earlham) Instructor at American University, Beirut, Syria '29-'32.

Director—Social Life—Recreation—S. Emily Parker (Gordon, Boston) Superintendent Young People's Council of Religious Education, Richmond, Religious Education Director, West Richmond Friends.

Director—Worship—Florence B. Martin (Northwestern) Teacher in Week Day Church Schools, Dayton, Ohio.

Instructor—Marie Cassell (Penn College) Field Secretary of the Religious Education Board of the Five Years Meeting.

Instructor—Esther Stranahan (Penn Coll.; Boston U.) Religious Education Director First Friends, Richmond.

Among Interest Group Leaders are: Milton Hadley, Assistant Recreational Director; Wayne Ratliff (De Pauw), Assistant Aquatic Director; Mildred Kearns (Earlham); Reta Trader (Muncie Normal); Janice Smith (Earlham); Freda Bailey (Earlham).

Other Members of Camp Staff include: Camp Manager, Aaron Napier, Pastor, Newcastle Friends; Camp Mother, Mrs. Cora Kitrell, House Mother, Western Union College, La Mars, Iowa; Camp Doctor, Dr. H. R. Pearson, West Milton, Ohio; Camp Librarian, Mabel Coffin, Vice Pres. Y. F. Board; Camp Cashier, Everett Pearson, Y. F. Treasurer.

RATES

Ten dollars (10.00) covers the entire expense at Quaker Haven—Registration — Room — Board — and all Camp Privileges, i.e., Use of Books—Boats—etc. Three dollars ($3.00) of this should be sent with registration blank to 101 So. 8th St., Richmond. The remainder is due upon arrival at Camp.

"Signs of the Time (July 1-8) All Point Toward Dewart"

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

ANNA B. GRISCOM, Acting Executive Sec'y—20 S. 12th St., Philadelphia, Pa.

THE MAY SERVICE COMMITTEE MEETING

At the meeting of the Service Committee, held on May 23rd, we welcomed Walter Kotschnig, General Secretary of the International Student Service, who told of the work of that association; Margaret and John Lester, the former of whom will again be at the Geneva Center this summer, while the latter will have opportunity to visit other Centers and groups of Friends; William I. Hull, who spoke of his trip to the Orient; and Stephen Rushmore, Chairman of the Service Committee's New England branch, who spoke of the growing interest in the work, and the sense of unity among New England Friends.

Rufus Jones spoke of his proposed trip to Europe this summer during which he will confer with English Friends in regard to the English miners.

The Home Service Section reported that twelve persons are now signed up for work this summer, with other placements pending.

The Peace Section has to date arranged for about twelve Peace Caravans this summer, from as many different colleges.

Lucy M. Thruston told of her work under the Peace Section, in preparing articles on international topics, and showing the direction of the peace movement. About 6000 copies of her articles are sent out per month. These are used by teachers, speakers, and editors. She herself has interviewed over a hundred editors, thus learning how to get the attention of a man who has no time. Said she to one editor, "I want to tell you what the A. F. S. C. is doing for peace." "All the churches are talking peace now," he returned. "But just see this material that we are ready to send you each week." Unwillingly he looked at it, and his face changed. "I want that young people's stuff. I'll feature it every week." And he is typical. The papers receiving the material are using a very high per cent of it.

UNIVERSAL DRAFT BILL

A bill which provides for a universal draft of the young-man-power of the nation has been introduced in the House of Representatives. Every male citizen between the ages of 18 and 45 is regarded as "liable to service in the public armed forces of the United States," and is required to register for service, in time of "national emergency," refusal to register being punishable by imprisonment.

Deferred service is granted in certain specified cases, and members of any well-known religious sect whose creed or principles forbid its members to participate in war in any form "are required to register, but are permitted to enter non-combatant service."

This bill assumes the liability to army service of every male citizen: it also assumes the futility of the Kellogg Pact, and does its best to bring about that futility.

THE CHINA FAMINE GROWS

Dr. Leighton P. Rand, of the Borden Memorial Hospital, in Kansu, China, died of typhus at his post of duty, on May 5th, "martyr in a great humanitarian cause," as he is called by the Directors of the China Famine Relief. A posthumous message from him says in part:

"With all of North China starving, your task is the biggest the world is facing. We are now entering that stage of the famine where those who have been on the verge of starvation since the last meagre harvest are finally succumbing in great numbers. We are hoping that relief will come soon on a really great scale—anything adequate would have to be in the millions of dollars. But, of course, we are truly grateful for all you have done for us so far."

The Service Committee will forward any contributions to the China Famine Relief.

BASEBALL IN VIENNA

"Found Helper Boys Three Months, Goff Friend, Cadbury." with this telegram, Emma Cadbury announced to London that Clifton Goff, of New York Yearly Meeting, has begun volunteer work with the "Remember-England" Clubs at the Vienna Center. Clifton Goff was a member of the first Friends Unit in France, where he worked for sixteen months. He is now spending several months in Vienna, studying Art which may be applicable to his work of teaching carpentry and manual training in the Flushing public schools.

He visited some of the boys' clubs, talked about sports, and casually mentioned baseball. These boys had been in England, thanks to the English generosity, which probaby saved their lives after the war, and they know cricket, presumably. But baseball; would the American teach them? He would; and he will also teach them anything else that he can in the coming few months. The language of the diamond will soon be a commonplace in Vienna.

BUSY DAYS AT GENEVA

As one might expect from the World Capital, the work of the Geneva Center consists largely in making it possible for people of different backgrounds to exchange ideas and experiences. One very active group is discussing the impact of the United States upon Europe. The first three meetings held addresses, followed by discussion, on "American Standard versus European Form"; "American Industry"; "The Social Gospel in America."

Another Study Group which has been attacking "The Evolution of Quaker Thought" has rounded out its circle, and completed its series, the last three meetings dealing with "The Quietist Period," "American Quakerism in the 19th and 20th Centuries," and "Social and Public Service."

When Harold Laski, of the London School of Economics, came to Geneva to lecture at the Postgraduate Institute, he was promptly secured as speaker at a dinner of the International Organizations. Some 130 persons of many nations, heard his brilliant talk on "The Present Political Situation in England."

Other speakers on various international topics have added their quota to the interest of life at the Center. And "the Winter Semester at the Hostel terminated, as semesters will, with a certain amount of jollification, which included a Hostel Party, with mock opera, etc., given to a number of our friends in Geneva. With the beginning of the new semester, "the order of the day is 'work', with exams in sight, and doctorates, diplomas and the like to be secured by early July."

THE GOOD SAMARITAN

A friend indeed, in time of need;
A fellow man with sympathy,
When robbers take and then forsake,
Must heal and help—a neighbor be.

When down men go to Jericho,
And victims fall to human greed;
Are robbed of wealth and even health,
The good Samaritan gives heed.

With ready care, is rendered there
First aid—wounds bound with oil and wine—
Such friendly touch, like Christ's so much,
May help a neighbor, thine and mine.

JOHN R. WEBB.

Richmond, Indiana.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

DENMARK TO DISARM

Editor THE AMERICAN FRIEND:

On April 24 it was put up to the Danish people whether they wanted to keep on being defended according to the dictates of admirals and generals or whether they wanted to dispense with defense for all time and cut down the military budgets to an insignificant minimum. The majority of the Danish people on that memorable day voted in favor of an unarmed Denmark. It was probably the first parliamentary election held anywhere which hinged on the clear issue of defense or no defense. The friends of defense were represented by the conservative and the liberal parties (the right and the left parties), while the socialists and the radicals advocated disarmament. The defense parties lost nine seats and the socialists gained eight seats. This election victory makes the road clear for disarmament in Denmark.

The new labor government headed by Th. Stauning has as its first object the abolition of the army and navy and the introduction of a police force which is to embody all that Denmark considers necessary as a defense force. The last few months of the existence of the former liberal government were occupied with a revision of Denmark's defense laws. The government was egged on by the conservatives who wanted to introduce tanks and air bombs and poison gas into the country's defense. The discussion lasted for several weeks. In the early part of spring the conservatives refused to vote for the government's budget; the government stood without a majority in the lower house (folketing) and an election was inevitable. All parties resolutely made the defense issue the pivot of the election. The issue *had* to be settled.

The disarmament bill, which the labor government of 1925 had had passed in the lower house was not the corpse the liberals and the conservatives said it was. The socialists and the radicals told the electors that disarmament was Denmark's only solution of the defense question, and the two parties made disarmament the chief point in their platforms. The socialists sent out a manifesto entitled, "For disarmament and peace," in which the following lines occurred: "On account of its smallness Denmark is forced to make its influence felt in other fields than the military ones. Denmark cannot be defended with cannons and guns—its best defense is its culture and its friendship with other nations." Sooner or later the labor government will carry out its disarmament scheme and if the upper house (landsting) objects to a disarmed Denmark, then Denmark will get along without its upper house. The abolition of the landsting is a second point in the program of the new government.

The labor premier asked three members of the radical party to join the labor cabinet. One of these is the Danish wartime premier, C. T. Zahle, who is minister of justice, the other being the eminent historian, Dr. P. Munch, who was a member of Zahle's wartime cabinet. P. Munch, the ablest Danish radical politician, has been appointed foreign secretary.

According to the previous disarmament proposals of the 1925 labor government, Denmark was to reduce its expenses for defense from 54,000,000 crowns to 11,000,000 crowns. The present government will undoubtedly maintain the last named figure in its coming disarmament bill.

PETER GULDBRANDSEN.
2600 Buena Vista Way,
Berkeley, California.

CAN FRIENDS DO SOMETHING?

Editor THE AMERICAN FRIEND:

A correspondent writes me that a Friends committee, while engaged in looking up data regarding "Devil's Island," a French convict camp off the coast of French Guiana, in South America, has learned that there are around twenty French conscientious objectors located at Cayenne, the capital of that French possession.

Some, or all of these men have served their prison terms, but as the French Government does not provide any way of getting the convicts back to France, they are left there to get back the best way they can. As the men have no money they are being compelled to remain, some getting work at very poor wages and others having to live in the brush like animals, where they live or starve as best them can.

As "Devil's Island" and also Cayenne are only five and one-half degrees north of the equator, the temperature and general unhealthful conditions are something terrible. As this is a convict camp of a foreign power and on foreign-owned territory, it is said to be a difficult thing for the United States Government, or any other outside government, to do anything about it, hence France is able to continue this inhuman treatment of its prisoners there. As for the conscientious objectors, the Friends committee is grieved about it and is trying to figure out some way whereby the men may get back to France. Cannot Friends do something about this?

HENRY P. RISING.
210 Wright and Callender Bldg.,
Los Angeles, California.

THE PROBLEMS ARE THE SAME

Editor THE AMERICAN FRIEND:

When one first arrives in Japan one sees the superficial differences between that country and America, but after staying here for a few months the superficialities disappear and the problems that present themselves are very similar to those in other countries. At the first meeting of the Friends Mission Committee the discussion of how to interest the young people in Christian work and of finding leaders sounded strangely familiar. Not long ago, Dr. Heckleman, a prominent educator in Tokyo, summed up some of the problems that Japan is facing, i. e., radical youths, liquor, prostitution, unemployment, and the philosophies of evolution, pessimism, materialism, naturalism, socialism, and bolshevism. These are serious problems the Japanese Christians must meet and solve, and the foreigners who have been sent out by interested friends at home are most anxious to help Japan in their solution.

But there is a deeper tie than these few connecting missionary links between Japan and the home land. It is a significant fact that these same problems are disturbing Christians in all countries. Mission fields have ceased to exist in the old sense as lands of inferior cultures and races. The call to render foreign Christian service is being lost now in the greater call to render world service. Japan or America, the field is just as large, the problems are the same, the need is just as great. Does not the challenge come to all the modern world and ring on both sides of the ocean, for Christians who will grapple with these problems? To America especially the challenge comes, for Japan looks there today, intently saying, "We must copy America, or perish." Friends of Japan, this is your responsibility.

ELIZABETH W. BORTON.
Tokyo, Japan.

QUARTERLY MEETING AT WATSEKA

Nature's springtime allurement, together with genuine interest in the work of the church, brought twenty-five Chicago Friends eighty miles down the Dixie Highway to Watseka, Illinois, to attend the Chicago Quarterly Meeting in session there May 4 and 5.

At the missionary conference presided over by Charlotte E. Vickers, Mrs. T. M. Elliott spoke instructively, entertainingly

and inspiringly on China, drawing from her own experience and observation during her twenty years sojourn there.

At the close of the business session Saturday night, Lucy Jipson Matchett gave a clear word picture of the Friends Meetinghouse at Washington, D. C., and of the services she had recently attended there. She also told of President Hoover's countenance noticeably lighting with a smile and of his hearty handshake when, as she passed in the receiving line at the White House, she paused and extended to him greetings from the Chicago Friends Church.

Discussing the influence of President Hoover relative to the Friends Church, deep appreciation was expressed for his very manifest adherence to its principles; however, the church was admonished to in no degree attempt to capitalize that influence.

Richard R. Newby, superintendent of Western Yearly Meeting, delivered a strong message Sunday morning.

The noonday dinner, at which eighty-five were served, was followed by a counsel on religious education, Sylvester Jones, Homer J. Coppock, Roy Houghton and Charles Axton leading in discussion.

The August Quarterly Meeting will be at Chicago, August 4 and 5.

The Watseka Friends have extended to Charles R. Axton a unanimous call to serve as their pastor another year. One of the outstanding features of the meeting is the relatively large number of young people deeply interested in and participating in the Monday night cottage prayer meeting and the mid-week prayer meeting as well as the other services of the church, and the spirit of close fellowship and co-operation of the young people with the older members.

BLOOMINGDALE QUARTERLY MEETING

Bloomingdale Quarterly Meeting convened at Benson Chapel, thirty miles south of Terre Haute, Indiana, May 18-19, with good attendance notwithstanding the heavy fall of rain. Commendable interest was manifest in the different departments of work. In the forenoon session, Saturday, Lyman G. Cosand of Bloomingdale brought an inspiring message; in the evening service, Everett Garrard, Coloma, gave a helpful sermon, and on Sunday morning in the hour of worship, Richard R. Newby, General Superintendent of Western Yearly Meeting, uplifted his audience with a powerful discourse. He also gave a fine address before the young people's session in the afternoon. Inez Batchelor, of Iowa, was present and on Saturday stirred her hearers with an appeal to higher and holier living. Leland Chapman, Bloomingdale, was song leader throughout the sessions, and also conducted the conference on Religious Education on Sunday morning. In the Bible memory contest, Mary Ola Craycraft, of Coloma, won first place, and will represent Bloomingdale Quarterly Meeting in the contest at Western Yearly Meeting. Charles Coffin was the principal speaker in the Sunday school session. Achsa Chapman, superintendent of young people's work in the Quarterly Meeting, had charge of that session.

A chartered bus conveyed twenty members from Bloomingdale to Benson Chapel; others drove in autos. Also representatives were present from Marshall, Rush Creek and Coloma. In reaching Benson Chapel, the Quarterly Meeting pilgrims passed over a section of fine farm land, which Jonathan Lindley of North Carolina selected for a Friends colony in 1810, when he made a scouting trip through the "Wabash country," seeking out good locations for Carolina Friends to pre-empt in their exodus from slave territory. Friend Lindley entered a large tract of this fertile land, and returned to North Carolina, where he gathered a company of seventy-five settlers, who brought twenty covered wagons. Several young people in the party made the long trip on horseback.

After a journey of six weeks the party crossed the Ohio river into southern Indiana, but were halted there by tales of Indian hostilities in the central and western part of the territory. General Harrison was marshaling an army to march up the Wabash valley to quell the trouble. Officials told Friend Lindley not to risk the lives of women and children by going on to his claims located near where Terre Haute now stands. So the settlers stopped about twenty-five miles north of the Ohio. Months passed, and by the time it was deemed safe for settlers to move into this part of the Wabash valley where the Lindley land was located, the Carolinians had found pleasant homesites and good springs of water, and they decided to remain in southern Indiana. Pioneer Lindley was somewhat disappointed and always said his settlers had missed the garden spot of the Hoosier territory.

WEST BRANCH MEETING

We have been noting with interest the comings and goings of Marie Cassell, in her Religious Education work under the Fve Years Meeting Board, as reported by various meetings in THE AMERICAN FRIEND. It is with pleasure that we send word of her being with us and other meetings of Butternuts Quarter. She left with us inspiration and encouragement in the work of training and directing those under the care of the Bible School. During her brief stay at West Branch, N. Y., April 19 and 20, she was the guest of Valentine and Esther Vore Krumm, with whom she was associated in work at H Street Friends Meeting, Oskaloosa, Iowa, while she was pastor.

An enjoyable and profitable session of the monthly meeting was held in the evening of April 25. After the oyster supper furnished by the men, the business meeting was held with record attendance. Sixteen delegates were appointed to Quarterly Meeting to be held at Unadilla, May 19 and 20. The monthly meeting itself planned a roast pork supper for the fourth week in May, not leaving this work to the Ladies' Aid as usual. Ida Wallace, Bertha Wyman, Reva Corr, and Goldie Potter were named as hostesses for a strawberry shortcake supper to be held at the May monthly meeting.

Maggie Rebe and Nita Portner were hostesses to the Ladies' Aid in its regular monthly all-day session, on May 2, at the Rebe home. Although the day was rainy, there was a good attendance. Tying and piecing quilts was the work. After the plentiful dinner, to which all the members brought contributions, the president, Ida Wallace, presided at the business session. The Aid voted to purchase and lay a new floor and inlaid linoleum for the parsonage kitchen. The date for their experience social was set for May 14. The velvet quilt which the ladies have nearly completed, was sold to Frank Egger for $25.

The evening set for the Ladies' Aid experience social was also favored with rain. There were quite a number present, however, and the sum of $18 was realized. Each member had earned a dollar in preparation for the event, and passed it to the president with a rhyme telling how she earned it. Men were not excluded from the program, the giving, or the covered dish supper.

Adolph Krumm, new president of our district Sunday school association, took up his duties at the convention held at Taberg, Saturday, May 11. Valentine Krumm conducted a lively discussion in the morning session on "The Needs in the Various Departments."

At a meeting on Ministry and Oversight held at the close of the weekly prayer service, May 16, Ida Wallace was appointed regular clerk of the body, and particular problems were considered.

Nine delegates attended and profited by a good session of Quarterly Meeting, held at Unadilla, a hundred miles distant, May 19 and 20. Even another rainy day, appearing for the drive home, failed to dampen our enthusiasm. The pastor, Valentine Krumm, took back with him to West Branch the Frank Dell slides and lectures on "What It Means to be a Christian," purchased by the Quarterly Meeting and given just following the Easter season at Unadilla Meeting. The lectures will be given at West Branch on Sunday evenings, beginning May 26.

QUAKERDOM · AT · LARGE

J. W. Harvey Theobald's informing address on "International Aspects of "Alcoholism" has been printed in booklet form and may be obtained from the Friends Temperance Union, Friends House, London. In it, he says: "Surely it is time that the civilized nations should prevent their own traders from exploiting the less advanced races for profit."

* * * *

Fifty-nine members of the class of 1929 will graduate from Haverford College on June 8. Dr. Dexter Kimball, dean of the College of Engineering at Cornell University, an author and professor of Industrial Engineering, will give the Commencement address, and following President Comfort's annual address to the graduating class and the Commencement ceremonies, informal services will be held to dedicate the Hilles Library of Applied Science.

* * * *

The list of Friend Candidates in the British election just held showed one Conservative, seventeen Labor and six Liberals standing. Of these, four—George M. Gillett, Cecil Hanbury, James H. Hudson and Dr. Alfred Salter—sat in the late Parliament. Five others—Walter H. Ayles, C. Roden Buxton, John H. Harris, T. Edmund Harvey and John H. Whitehouse—have sat in previous Parliaments, and of the remaining fifteen a good proportion have previously stood as candidates.

* * * *

After another seven-year period of work with the Friends mission at Chiquimea, Guatemala, Central America, R. Esther Smith has returned to Southern California for a much needed rest. Her first trip to Guatemala was made twenty-two years ago. The work there has made rapid strides, according to report, and the native Christians of the Friends mission are now supporting a mission of their own in Bolivia, South America. Esther Smith is at the home of her brother, W. Clifford Smith, 230 Forhan Vetter Park, Long Beach, California.

* * * *

Cecil E. and Esta Bedford Haworth, who had been accepted by the American Friends Board of Missions for service in Jamaica, have changed their plans upon the advice of the examining physician, and will go to Central City, Nebraska, for pastoral work in the Friends Meeting there, where health conditions for Mrs. Haworth will be more favorable. They spent part of last week with friends in Richmond on their way from New York City and will arrive at Central City in time for Nebraska Yearly Meeting this week. The best wishes of their friends will attend them as they enter this open door for service.

* * * *

In a recent issue of *The Friend* (London), Gerrard Roberts writes: "With this week's letter, the shutters are being put up at the Fleur de Luce. During the past seven years I have written you about 150 letters from London and I think it is time they should cease. Gossip and chat, too long continued, tend to grow thin. Except for an occasional remark in the Current News columns, I therefore now say good-bye to my readers and correspondents." Many regular readers of *The Friend* will learn with regret that this occasional page under the heading "A Letter from London," with the writer's breezy comments about Friends past and present is no longer to be a feature. The interest in peace and goodwill has certainly been wholesome and expressed in unforgettable fashion. May Gerrard Roberts long enjoy the fruit of his labor.

* * * *

The Quakers' Seeds is the arresting title to a short article appearing in the May issue of the *Horticultural Advertiser*, a British and International medium for Nurserymen and Seedsmen, the official organ of the Horticultural Trades Association. The general secretary of the Association invites the attention of the trade to a report in the Newcastle-on-tyne *Evening Chronicle* which appeared under the heading, "Seeds for Pitmen-Gardeners. 45,000 Being Catered for Daily. Boon for Distressed." The puzzled eyes of those who pass by the Moot Hall, Newcastle, have been focussed for some weeks on a room on the ground floor where a number of young men in dusty overalls are working with feverish industry among sacks of seeds. They are engaged under the auspices of the Society of Friends and the Lord Mayor's Relief Fund in the task of sorting and packing for dispatch 3,000 ounces of vegetable seeds per day. "The object of the enterprise is to provide at a considerably reduced cost material for allotment holders in the distressed areas of Northumberland and Durham, and a staff of twelve is kept busy from early morning till late evening. The seeds are placed in half-ounce packets and collected in huge sacks, dozens of which are being sent day by day in lorries for distribution by societies. Orders continue to pour in from morning till night. Every variety of vegetable seed is obtainable, and the choicest of manures are also available for the pitmen-gardeners. Thirty thousand poverty-stricken miners in the Durham coal fields and 15,000 in Northumberland are being catered for day by day in this huge undertaking. Nor is it intended to drop the work at the end of the present plant season. It is to be continued in future years, and should be a ray of light for the long-suffering industrial workers of the North."

* * * *

About seventy-five Friends of Richmond and vicinity last week attended a dinner at the local Y. M. C. A. building given in honor of Clarence E. and Lily D. Pickett, who will soon leave Richmond for Philadelphia, where he will assume the duties of Executive Secretary of The American Friends Service Committee, beginning about September 1. Murray S. Kenworthy first reviewed briefly the work of the American Friends Service Committee in this section of the country under his supervision during the past year. In his opening remarks, Clarence Pickett recalled his coming to Richmond just ten years ago and referred briefly to his work with the Board of Young Friends Activities, as Professor of Biblical Literature at Earlham College, and as College pastor, and then outlined the present policy of the American Friends Service Committee, showing something of the responsibility he had been chosen to assume and which he was undertaking with fear and trembling, but with the sincere hope that many Friends would share in helping make this department of work a real service to mankind. They have found a large place in the hearts of Richmond Friends who regret to have them leave this city where they have served so well, but the best wishes of all attend them as they seek to serve even more splendidly from a new center of activity with a wider outlook and a greater range for expert Christian service.

NEWS OF OUR MEETINGS

When Marion Monthly Meeting was held at the First Friends Church, Marion, Indiana, on May 9, a number of new members were received. All members present were made glad when the pastoral committee reported that they had secured the consent of Frank J. and Myra Long to serve this meeting as pastors for another year. The meeting heartily united with the report. Expressions of appreciation were given for the splendid work that the pastor and his wife had

given the church and all agreed that this had been the best year of their work among us.

* * * *

A Missionary Conference of Cottonwood Quarterly Meeting met at Emporia, Kansas, April 11. Carl D. Byrd spoke in the forenoon on "Beginning at Jerusalem." Potluck dinner was served at noon. In the afternoon Arthur B. Chilson spoke on, "The Challenge of the Cross," and in the evening he made an evangelistic appeal based on African pictures. Some said it would make a break in the revival to give the time to a missionary meeting. The house was crowded to the doors. The children were on the front seats. Not one slept or grew restless. They even forgot the pictures, so that at the close of a long evening, one little boy said. "My wasn't that a dandy sermon." The boy was right. One seldom hears a more intelligent and powerful evangelistic appeal. It carried a compelling challenge to intellect as well as appeal to the heart.

* * * *

A Mother and Daughter banquet was held in the basement of the Friends Church, Spring Valley, Ohio, Wednesday evening, May 6, in honor of "Mothers' Day." A delicious three-course dinner was prepared, and served by the men to 108 mothers and daughters. Songs were sung by those that were dining, between courses. A welcome to mothers was given by Ruth Benson, and a response to the daughters by Mrs. Dar Walton. The decorations on the tables and throughout the church were green and white. After the feast, the ladies retired to the meeting room upstairs, where a program was given: Music by a trio from Wilmington College, a splendid talk by Miss Lulu Sollers of Dayton, Ohio, a bouquet was given to the oldest mother in attendance, aged 73 years, and also one to the youngest, aged 24 years.

* * * *

Fairfield Quarterly Meeting was held at West Newton, Indiana, May 18 and 19, with a representative attendance from each of the four meetings composing it. Charles L. Mendenhall, presiding clerk, and Mira Kellum, recording clerk, were reappointed for the coming year. Frank V. Stafford, of Indianapolis, preached a good sermon on Saturday morning. The Sunday morning service was conducted by M. Addie Christie, pastor of West Newton congregation. On Sunday afternoon, an interesting meeting was held under the auspices of the Committee on Prohibition and Purity. The meeting was opened with music by the Center Orchestra. The address was given by Jehu Reagan who is always gladly welcomed when he returns to West Newton, the home of his boyhood. Paul Kellum sang "Abide With Me." Mrs. Harry Doran and Mrs. Albert Pierson sang a beautiful duet and later in the meeting their two little daughters sang very sweetly. On Easter Sunday night, West Newton meeting gave a beautiful and impressive pageant to a large audience. It was directed by the pastor, M. Addie Christie, and Garnet Mahan.

* * * *

Marion Quarterly Meeting was held at the South Marion Friends Church, Marion, Indiana, on Sunday afternoon, May 19. Because of the funeral of Myra Webster, one of the ministers of Marion Quarterly Meeting for a number of years, being held at the First Friends Church, at the same hour, the attendance was not so large as usual. Marie Cassell, of the Five Years Meeting, was present and gave the principal address, which was well received. Herbert Kinsey of Richmond, Indiana, spoke for the Young Friends conference to be held at Dewart Lake this summer. Robert L. Smith, who has served as clerk of the Ministry and Oversight Meeting of the Quarterly Meeting for twenty-eight years has retired and his place is filled by William E. Darter.

* * * *

The Twenty-second Annual Assembly of Nebraska Yearly Meeting of Friends will be held at Nebraska Central College, Central City, Nebraska, June 4-9, 1929. The Baccalaureate address on the Sunday preceding will be given by Charles O. Whitely, Acting Executive Secretary of Board of Missions of the Five Years Meeting, and the Commencement address on the evening of June 3 will be given by the Honorable Arthur J. Weaver, Governor of Nebraska. Tuesday will be Alumni and Old Students Day. Evangelistic meetings each evening during Yearly Meeting will be conducted by Bessie Franc Brown, evangelist and missionary to China. Special addresses will be given by Percy M. Thomas of Des Moines, Iowa, and Charles O. Whitely. The Children's Hour each afternoon will be in charge of Grace M. Elliott.

* * * *

Ackworth Quarterly Meeting, Iowa, was held at Smyrna May 18-19. The attendance fom the meetings at a distance was good. Friends were favored with a ministry that was inspiring and helpful. Superintendent Moses T. Mendenhall brought a weighty concern to the business session on Saturday afternoon and preached an effective sermon on Sabbath morning. Ermin C. Perisho of Oskaloosa brought stirring messages on Saturday morning and Sunday evening. A silver medal "Peace" contest was presented by the children on Sunday afternoon. Wilma Wood, the winner of the medal, is entitled to compete for the gold medal in a contest which is planned for a future date. Luncheons were served in the basement Saturday and Sunday.

* * * *

The Intermediate Christian Endeavor at Carthage, Indiana, with the help of the pastor, Frank C. Guyatt, gave the pageant, "The Challenge of the Cross," at their own church and in the Friends church at Raysville, Indiana. During the time the meeting was without a pastor, the Intermediates have had the help

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of D. M. Majors and his orchestra, some of whom are members of the Endeavor, and have given their program including the pageant, duets, orchestra music, and special numbers on piano and accordion in the United Brethren Church at Gwyneville, the Friends Church at Westland and the Christian Church at Hannegan. The audiences have been large and appreciative. Seven dollars of the offering was sent to C. O. Whitely for the religious education of the Indian children in Oklahoma. Young Friends can and do enjoy an opportunity to serve.

* * * *

On May 22, the Friends of East Vassalboro, Maine, presented a missionary play, "The Pill Bottle," in the Grange Hall. A supper preceded the play and there was a good attendance. All agreed that "The Pill Bottle" was the finest missionary play they had ever seen presented. The actors were well costumed and the play was ably given. The Senior girls of Oak Grove were invited guests and they furnished music between the acts, both vocal and instrumental. The cast included twenty-two characters, and important parts were taken by Elda Henderson, Helen Cates, Maud Webber, and Olive Pope. The play lasted about an hour, and was directed by Elda Henderson. A substantial sum was realized, which will be used for church purposes.

Effie Cates was the winner of a Bible speaking contest held at Oak Grove Seminary recently. Students from eight to twelve years in the Bible schools of China, Vassalboro, and East Vassalboro, Maine, competed. The winner, who is from East Vassalboro, is looking forward to a trip to Providence, R. I., for the contest there. Elam Henderson, the minister of the Friends Church at East Vassalboro, is doing fine work with the boys here. His Boys' Club has not lost one game in many set-tos with the teams of surrounding villages.

* * * *

At the South Durham Friends Church, near Brunswick, Maine, May 19, Charles A. Marstaller, a returned Alliance missionary from South America, gave an illustrated lecture on the work being done in the jungles of Peru among the Campa Indians. Pictures were shown of the ascent of the Andes mountains with their altitude of nearly 16,000 feet; and of the ten days of travel on mule back and in canoe before their field of labor is reached. In August, 1926, he went there to help two others start Christian work among the natives. Six months of labor were expended in clearing the forest before any opportunity came for personal contact with the Indians. He showed pictures of the first convert and also of their growing Sunday School as well as pictures of the geographical environment in our sister continent. It is just such glimpses as these of the "fields white unto the harvest" that call forth our most and best in true service for the Master; never ceasing in our efforts until the task is ended.

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* * * *

Earl J. Harold of New Smyrna, Florida, with his wife and daughter Margaret will spend the summer at Tamworth, New Hampshire, and beginning June 23 will assume the pastoral care of the Friends Meeting. Motoring through they expect to make short-stop visitis with old friends in Greensboro, N. C., Philadelphia, Pa., and Worcester, Mass. They hope to attend New England Yearly Meeting for at least a part of the time. The daughter Elizabeth will join them for her August vacation. The meeting at Tamworth has been favored in former years with the presence and ministry of Professors Thomas R. Kelly and Clyde A. Milner of Earlham College.

APRIL AT EMPORIA

Easter Sunday, Friends participated in a union Sunrise Service held at the State Teachers College auditorium. At eight o'clock in the parsonage Homer Hancock and Ruth Thomas were married. The Sunday school studied the Easter lesson and the Junior department gave a twenty-minute program at the close. Easter music was furnished by the choir and special groups for both morning and evening worship. A feature of the decorations was a large cross covered with lilies, which fit in with the sermon theme, "That I may know the power of his resurrection."

The Pastors' Alliance of Kansas Yearly Meeting was entertained the week following. The Women's Missionary Society served dinner and supper at the church. A fine attendance of the local people together with the 103 Alliance guests gave Tom Sykes a hearty hearing.

Revival meetings with Carl D. Byrd, evangelist, began the next Sunday, and closed April 21. Besides the regular services, day meetings were held at 2:30 p. m. and the last week children's meetings met at 4:30 p. m. Also, a Personal Workers' class for young people met three evenings a week. One day the evangelist spoke to six different groups as well as visited in homes, shops and stores. It rained nearly every day during the meetings. Some were saved who had not known the Lord before, though they were church members. The meetings are being followed with increasing attendance and loyalty to the church and Christ's program. The Personal Workers' class have continued with another study class meeting, Sunday at 5 p. m., with nineteen enrolled.

The last Sunday in April brought a banner attendance to the Sunday school. A class of ten intermediate boys have had 100 percent of their members in attendance five Sundays of the last eight. The goal for the school is 80 percent of the roll in attendance. Banners are awarded to the class and to the department making the best record. The Juniors and Intermediates are making the best so far.

A group of a dozen men are meeting every two weeks to promote a visitation and evangelistic and general extension program for the whole church.

OLIVE JENKINS HODGIN

The sudden passing of Olive J. Hodgin as a result of an automobile accident on May 10 brought to her many relatives and friends a keen sense of bereavement and much sympathy is felt for her husband and daughter. She and her husband, Samuel H. Hodgin, were driving near Hickory, North Carolina, when their car was overturned and she was seriously crushed. She was taken to the hospital nearby and lived until May 13. The following Wednesday a funeral servive was held at the home of her husband's brother, where the love of a host of friends was manifest in the large attendance and most beautiful floral offerings. Two stanzas of "Lead Kindly Light" were sung by Dorothy Wilbur Noah of Guilford College, Joseph H. Peele offered prayer and her pastor, Milo S. Hinckle, read her favorite Scripture portion, First Corinthians, Thirteen, making a few remarks. Dr. L. L. Hobbs

read a beautiful tribute written by his wife, Mary Mendenhall Hobbs and addressed to the sorrowing husband and daughter:

"We must simply face the fact that she has gone into the great unknown, with all her love, her beauty of face and form and, most of all, her divine and gracious personality. These simply cannot have perished for, under all this agony, and above it and superior to it, there is a mighty volume of strength and power of love and beneficence. She was always in this life-giving current. Wherever she went, she carried the certainty of it with her, and we all felt it and believed it the more because of her."

Born near Fountain City, Indiana, the daughter of Amasa and Mary Ann Jenkins, she attended Earlham College and was matron for a time at Friendsville Academy in Tennessee. While matron at Oakwood Seminary, Union Springs, N. Y., she met Samuel Hodgin, the Principal, and later became his wife. To them two children were born, a daughter, Marian, and a son, Samuel, the later having died some years ago. Her husband was teaching in the Lee School for Boys near Asheville, N. C. Their home was at Greensboro, N. C.

Other surviving members of her father's family are the father, Amasa Jenkins, a sister, Mrs. F. W. Maxfield of Columbus, Ohio, and three brothers, C. Francis, of Washington, D. C., Atwood and William of Richmond, Indiana.

ELIZABETH SHUGART HILL

In the death of Elizabeth S. Hill, who passed away on May 11, 1929, in her eighty-seventh year, Minneapolis Friends Meeting has suffered the loss of a loyal member, and a wise counselor, and it is fitting that we should pause for a moment to pay tribute to the services of our friend.

She was the daughter of Isaiah and Celia Shugart and was born on January 6, 1843, in Fountain City, Indiana, where she spent her girlhood and early married life. She was married to William Hill on October 20, 1869, and their home became a center for all Friendly activities in which they were both deeply interested. They were ever ready to extend a gracious hospitality to all Friends who came to visit their Meeting.

She and her husband with their two daughters removed to Richmond, Indiana, in 1892. She immediately identified herself with all the women's activities of the Church and with all movements for civic and social betterment. She was especially active in work for unfortunate girls who most needed a friend.

Twenty-one years ago Elizabeth and William Hill came to Minneapolis, Minn., to make their home with their daughter Bertha, Mrs. Oscar F. Symons. Here again they immediately identified themselves with the local Friends Meeting, she being especially active in the work of the Woman's Missionary Society. She served for a number of years as one of Friends' representatives on the Board of the Minneapolis Summer School of Missions, where her services were much appreciated.

William Hill preceded her in death in 1916 and the last four years of her life were spent as an invalid, for the most part quite closely confined to her room, an affliction which was endured with fortitude and patience. She often expressed herself as being ready to go whenever her Father should call her.

She is survived by her daughter, Bertha H. Symons, and a granddaughter, Mary E. Symons, who have the sympathy of a host of friends in their loss.

MARRIAGES

CHRISTIE-MONROSE — At the Friends Parsonage, Stafford, Kansas, May 18, 1929, Jeanette Monrose of Stafford, and Archie W. Christie of Lewis, Kansas. They will be at home at Lewis.

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk.

Nebraska: Central City, Nebraska; June 4; Ora W. Carrell, Central City, Nebraska.

Oregon: Newberg, Oregon; June 12; Edward Mott, 1169 Kerby St., Portland, Oregon.

Canada: Coldstream, Ontario; June 13; Arthur G. Dorland, University of Western Ontario, London, Ontario.

California: Whittier, California; June 19; Allen U. Tomlinson, 142 South Friends, Whittier, California.

New England: Providence, R. I.; June 25; Lindley M. Binford, 169 Concord St., Portland, Maine.

New York: Poughkeepsie, New York; June 27; L. Hollingsworth Wood, 501 Fifth Ave., New York City.

North Carolina: Guilford College, N. C.; August 6; L. L. Hobbs, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 13; C. Clayton Terrell, New Vienna, Ohio.

Western: Plainfield, Indiana; August 19; Albert L. Copeland, Paoli, Ind.

Ohio: Damascus, Ohio; August 20; Ralph S. Coppock, 711 Wright, Alliance, Ohio.

Iowa: Oskaloosa, Iowa; August 27; S. M. Hadley, Oskaloosa, Iowa.

Indiana: Richmond, Indiana; September 30; Arthur M. Charles, Henley Road, Richmond, Indiana.

Kansas: Wichita, Kansas; October 15; Frank C. Brown, Haviland, Kansas.

Baltimore: Baltimore, Maryland; November 11; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

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DEATHS

SMITH—In North Smithfield, Rhode Island, May 17, 1929, Charles F. Smith, in his seventy-fifth year. He is survived by his widow, Mary Jane (Holt) Smith, an elder of Smithfield Monthly Meeting, a daughter, Lila J., a son, Albert E., both members of this meeting, and Walter W. of Valley Falls, Rhode Island, and four grandchildren.

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LOCAL MEETING DIRECTORY

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4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:14; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. H. R. Keates, Minister.

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